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MINUTES

— OF THE —

OCMULGEE ASSOCIATION

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY
LIBRARY
WAKE FOREST, N. C.

HELD WITH THE

Church at High Shoals, Monroe County, Ga.

SEPTEMBER 12TH, 13TH AND 14TH, 1890.

COLUMBUS, GA.:

Thos. Gilbert, Printing, Book-Binding, Paper Boxes, Blank Books.

Printer of the Gospel Messenger.

1890.

MINUTES

Of the OCMULGEE ASSOCIATION, *held with the Church at High Shoals, Monroe County, Ga., September 12, 13, and 14, 1890.*

The Introductory Sermon was preached by Bro. M. F. Hurst, from cxxvii. Psalm: "Except the Lord build the house, they labor in vain that build it."

After one hour's intermission, the messengers met in the house.

Preaching at the stand by Bro Wim Adams, followed by Bro. J. E. Duke.

The Association was opened with prayer by Bro. A. W. Patison, from the Ebenezer Association.

Received letters from twelve churches, and minuted their state.

Elected D. L. HITCHCOCK Moderator, and D. G. MCCOWEN Clerk. J. T. Glover to write the next Circular Letter.

Invited visiting and corresponding brethren to seats with us.

Read the Decorum.

Called for petitionary letters.

On motion, agreed to adopt the same plan in reference to business before the Association, as that of last year.

On motion, the following Committees were appointed:

On Preaching—J. F. Childs, J. A. Adams, J. W. Hargroves, J. H. Williamson, B. H. Pounds, with the Moderator and church delegation.

To Write Corresponding Letter—J. H. Gresham, D. G. McCowen and G. D. Carter.

Called for correspondence from sister Associations and received as follows:

Yellow River—Eld. William Adams, with letter and minutes.

Oconee—Eld. M. F. Hurst, with letter and minutes.

Primitive Ebenezer—Elds. A. W. Patison and W. B. Etheredge, with letter and minutes.

Marietta—Letter and minutes.

Olive—Letter and minutes.

Delaware River and Warwick—Received no minutes.

Kehukee—Received no minutes.

The Committee to arrange Preaching, reported that Eld. A. W. Patison would commence preaching at the stand to-morrow morning at 10 o'clock, followed by Bro. J. H. Gresham; after one hour's intermission, Eld. T. J. Head would preach, followed by Bro. J. W. J. Taylor.

The Association then adjourned to 8½ o'clock to-morrow morning. Prayer by Bro. Wim Adams.

SATURDAY MORNING.

8½ o'clock—The Association met again, and was opened with prayer by Bro. J. W. J. Taylor.

Called for further correspondence, and received Elds. T. J. Head and J. E. Duke, as visiting brethren from the Primitive Western Association.

Received a package of minutes from the Primitive Western Association, with a petition to open up a correspondence with this Association, which petition was refused, and a committee appointed (to wit: J. H. Gresham, D. G. McCowen and J. A. Adams,) to draft some expression, to be placed upon our minutes, giving our reasons for declining to open up a correspondence with them at present.

Called for the Circular Letter prepared by Bro. D. L. Hitchcock, which was read, received and adopted.

Appointed correspondence to sister Associations as follows:

Yellow River—Eld. D. L. Hitchcock, W. S. Lunsford, G. D. Carter.

Oconee—G. D. Carter, D. G. McCowen.

Primitive Ebenezer—B. H. Pounds, J. W. Hargroves, T. C. Haddock, T. J. Branam, J. W. Williamson and D. G. McCowen.

Marietta—Letter and Minutes.

Olive—Letter and minutes.

Delaware River and Warwick—Letter and minutes.

Kehukee—Letter and minutes.

Appointed General meetings as follows:

First District—Crooked Creek, Putnam county, Ga., to commence on Friday before the first Sunday in August, 1891.

Second District—New Hope, Jones county, Ga., to commence on Friday before the fifth Sunday in August, 1891.

Called for, read and adopted the Corresponding Letter.

Called for miscellaneous business.

Resolved, That this Association feel to give thanks to Almighty God, and to our brethren, sisters and friends in this vicinity, for the hospitality we have received during the meeting.

The next session of our body is appointed to be held with the church at Shoal Creek, Newton county, Ga., nine miles southeast of Social Circle, on the Georgia Railroad, commencing on Friday before the second Sunday in September, 1891.

Agreed to have 1,000 copies of these minutes printed, and that the Clerk attend to the printing and distribution of the same, and that he receive for his services the balance of the money after paying for the above number.

Called for contributions, and distributed corresponding minutes.

Adjourned. D. L. HITCHCOCK, *Moderator.*

D. G. McCowen, *Clerk.*

SATURDAY MORNING, 10 O'CLOCK—Met at the stand, and the brethren appointed preached to a large and attentive congregation.

SUNDAY MORNING, 10 O'CLOCK—Met again, preaching by Bro. D. L. Hitchcock, followed by Bro. William Adams; in the afternoon, Bro. M. F. Hurst preached, closed by the Moderator.

STATE OF THE CHURCHES.

CHURCHES	COUNTY	MESSENGERS' NAMES.	Baptized	Received by Letter	Rec'd on Conf'n F'th	Dismissed by Letter	Excluded	Restored	Dead	Total	Contributions for Minutes and Associational Fund	Meeting Days
Eanon	Putnam ...	Eld. D. L. Hitchcock, B. H. Pounds...	1	...	...	...	...	1	1	36	$ 3 00	4
New Salem...	Putnam ...	Represented by Letter	...	...	...	...	...	...	...	4	2 00	2
Crooked Cr'k	Putnam ...	J. W. Hargroves, T. J. Branam	...	...	...	5	...	...	2	47	3 00	1
Murder Cr'k.	Jasper	Represented by Letter, (col.)	...	...	...	4	...	1	...	25	1 50	1
Shoal Creek..	Newton ...	W. S. Lunsford, G. D. Carter.....	...	...	...	8	1	...	2	52	2 50	2
County Line	Jones	J. A. Adams, G. W. Marsh.....	1	...	...	...	...	...	1	20	3 00	1
New Hope...	Jones	Eld. J. H. Gresham, J. T. Glover.....	4	...	...	...	...	...	...	57	3 00	4
Mt. Zion.....	Jones	T. C. Haddock, J. M. Mercer.....	...	1	...	2	1	1	...	12	1 50	3
Ephesus	Monroe ...	J. W. Williamson, W. T. Ingram.....	...	...	...	...	...	...	1	20	2 00	2
Smyrna	Monroe ...	Eld. D. G. McCowen, J. F. Childs	...	...	...	7	...	...	2	41	3 00	4
Fellowship ..	Jasper.....	B. F. Tyler.....	...	...	...	...	...	...	...	10	1 50	3
High Shoals.	Monroe ...	S. S. Mullins, H. A. Hartsfield.....	...	...	...	...	...	...	...	34	2 00	2

MINISTERS AND THEIR POST OFFICES.

D. L. HITCHCOCK, Stansfordville, Putnam county, Ga.

D. G. MCCOWEN, Forsyth, Monroe county, Ga.

J. H. GRESHAM, Five Points, Jones county, Ga.

C. B. SPIVEY, Eatonton, Putnam county, Ga.

CORRESPONDING LETTER.

The Ocmulgee Association in Session with the Church at High Shoals, Monroe County, Ga., September 12th, 13th and 14th, 1890, to the Associations with whom she Corresponds, sends Greeting:

DEAR BRETHREN—Through the abounding mercy and goodness of an All-wise God, we have been enabled to hold another session of our body in love and peace, for which we feel to thank and to praise his holy name. We were gratified and much comforted at the coming of your messengers, and hearing them proclaim the glad tidings of salvation by grace, and the establishing and building up of his Church upon earth according to his eternal purpose. Our correspondence is not so full as we would have desired, but our coming together has been one of rejoicing. May the

God of all grace keep us humble and guide us in the way of all truth, is our prayer.

The next session of our body is appointed to be held with the church at Shoal Creek, Newton county, Ga., nine miles southeast of Social Circle, on the Georgia Railroad, commencing on Friday before the second Sunday in September, 1891, where we hope to meet with you again.

D. L. HITCHCOCK, *Moderator.*

D. G. McCowen, *Clerk.*

REPORT

Of the Committee appointed in Reference to Opening up Correspondence with the Primitive Western Association, which was Read and Ordered to be put upon the Minutes:

Dear Brethren—We feel it to be our duty to make an expression in our minutes, giving a reason why we cannot, at present, consistently correspond with you: Knowing that you are in direct correspondence with one wing or faction of the old Echaconnee Association, which body, we think, is divided and in confusion, and the new body, claiming to be the Echaconnee, is not legally organized, or constituted; we, therefore, request our sister Associations, who are in correspondence with us and them, to consider the matter. We further wish it distinctly understood, that our refusal to correspond with you is not intended as a declaration of non-fellowship, but simply to do what we think is best for all concerned.

CIRCULAR LETTER.

The Ocmulgee Association in session with the Church at High Shoals, Monroe County, Georgia, to the Churches composing the same:

Dear Brethren in the Lord: Through the tender mercy and will of our Heavenly Father, some of us have been once more permitted to meet together in an associate capacity. You will, therefore, expect to read something from us in the way of a Circular Letter. We, therefore, call your attention to Gal. vi. 16: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

The Galatian Church had experienced a season of disorder, and consequently of distress, when the faithful apostle wrote to them the epistle from which the above passage is taken. And on examination of the circumstances connected with their disorder, it was found that all their calamity had come upon them in consequence of a departure from the rule. The true history of this church should be regarded as an admonition to the Christian Church throughout all subsequent time. Once

they stood upon purely apostolic ground, plumb by the rule; once had they known the joy of running well. But alas! in consequence of their departure from this rule, they had become so crippled as to be disabled for even walking in the King's highway, until all their backslidings were healed by their great Physician. Now, being restored to the order of the gospel, they are exhorted to stand fast in the liberty wherewith Christ has made them free, and not be again entangled with the yoke of bondage.

The manner in which this church became disorderly should be a lasting admonition to the saints to beware of the same rocks and quicksands, and to abide by the divine rule. They were not decoyed by open profligacy, or avowed infidelity, but by those who pretended to more than ordinary sanctity and fear of the Lord, professing, like our modern Pharisees, unbounded love for souls—by those who, having been prepared of men, not of God, for the work, came among them with enchantments and bewitched the church with their sorceries, not by recommending less religion than the rule required, but more; for it is much easier to tempt Christians to abandon the divine rule under the pretense of superior holiness to the Lord, or benevolence to man, than in another way. There is one error which, although presented by the tempter in a thousand forms, always proves more seductive to the saints than any other to which they are frequently subjected—that which involves a system of works in such a way as to be subversive of the doctrine of salvation by sovereign grace. With this bewitching bait the Judaizing teachers of a law of righteousness as the ground of justification and acceptance with God, came into the churches of Galatia and urged upon them the necessity of being circumcised and of keeping the law of Moses, on pain of damnation, for they taught them that unless they were circumcised and kept the law of Moses, they could not be saved.

From the day on which the churches of Galatia and Antioch were corrupted with this work, mongrel heresy, there has existed in Christendom a dispute with regard to the rule of the Christian's life and conversation. Even among Baptists, the heresy that the law of Moses continues in full force over the subjects of the kingdom of Christ, and is to be regarded as their standard, or rule, is still found; and what is still worse, we know of a few of these Judaizing rabbies who are assiduously laboring to impose upon our necks that very yoke of bondage from which Christ, our Lord, has made us free, and with which we are warned against being again entangled.

It truly seems hard for some, even of our brethren, to understand that the gospel rule is a sufficient standard for the faith and practice of the saints of God, under the gospel dispensation. They seem easily beguiled with the notion that the thunder of Mount Sinai is indispensably important in securing the heirs of immortality from licentiousness and ruin. But it is not of the law of Moses that our apostle speaks when he says, "And as many as walk according to this rule, peace be on them,

and mercy," etc., for there is neither peace nor mercy to be expected from the law. As the inflexible law of God could show no mercy, even when its vials were poured out upon the person of our Lord, so neither can peace be upon us as the Israel of God, but by the blood of the cross. Tell me, says the inspired apostle, ye that desire to be under the law, do ye hear the law? But how preposterous the idea that a law that could not give life, nor make the comers thereto perfect, should possess a power to secure in us a conformity to the divine will, of which the gospel is deficient!

The apostolic benediction place at the head of this article, is only pronounced by divine authority on such as walk according to the gospel rule, and our present design is, if possible, to draw the attention of our brethren to this rule. What is a rule? Is it not a perfect standard—an exact measure? That such is the gospel to the saints none will dare to deny. Then let it be our constant care to walk according to this sacred rule. It is a rule to walk by. The pathway which it directs is the path of peace, the way of righteousness, and the highway of holiness. Abiding by this rule, we are safe—no lion shall be there, no ravenous beast shall go up thereon; the redeemed shall walk there, and it shall be for those. The wayfaring men, though fools, shall not err therein. Rejecting every other rule, let us square our lives and conversation by this most blessed standard, and then, while even the youths shall faint and the young men utterly fall, we shall mount up with wings, as eagles, shall run and not be weary, and we shall walk and not be faint. But the apostle says, There are many unruly and vain talkers and deceivers, especially they of the circumcision. There are many, also, at this day unruly, because they walk not according to this rule. Departing from this unerring rule, their communications are vain and deceptive, and they subvert whole houses by teaching things which they ought not—things that are not according to this rule. Such disorderly characters were, in Paul's day, found principally among those which were of the circumcision; and in our day, also, they are generally advocates of law righteousness, and depend for salvation on a covenant of works.

The grace of our Lord, Jesus Christ, be with you all! Amen.

D. L. HITCHCOCK, *Moderator*.

D. G. McCowen, *Clerk*.